

SIKH MYSTICISM

THE

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SEVENFOLD YOGA OF SIKHISM



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YOGA OF SIKHISM

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Dedicated

to

Jitendrapal Singh Uberoi

and

Narindar Uberoi

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or

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Gobind Singh (1666-1708 A.D.)

2. The King of Yogas

or

The Practice of DHYANA YOGA

3. My Spiritual Experiences

ERRATA

Page	Line	For obtaind pleases	Read obtained so wills
46	13		
46	17		

SIKH MYSTICISM

Ādi Grantha is primarily an anthology of the poetry of six Sikh Gurus (the first five and the ninth†), with the addition of the poetry of selected Indian saints [prepared by the fifth Guru (d. 1606 A. D.)]. *Siddha Gosthi* contained in it is a long poem by the founder of Sikhism, Guru Nanak Deva (1469-1538 A. D.). In this he has deliberately dealt at length with Yoga, as taught by some *Nātha* Yogis before him, and as taught by himself. The names of these medieval *Yogis—Nāthas—Siddhas* are : Gorakh, 'son' of Luhāriपा ; and Charpat. It is cast in the form of a dialogue, an imaginary conversation between the *Nāthas* and the Guru. In addition I have mainly drawn upon Guru Nanak Deva's *Japa* and *Omkāra* and upon the hymns of Guru Amar Das and Guru Arjuna Deva.

The words *Yoga*, *Yukti* (Panjabi-*Jugati*), *Mukti* (Union as goal ; the technique of joining, uniting ; and Liberation, Deliverance) bear different significations in the Sikh hymnody. *Mukti* is not annihilation of individuality nor is *Yoga* "Union" of man and God, in which man *qua* man is the loser ; nor is *Yoga* technique a matter of posture, breathing, gaze-centring, etc. In Sikh Mysticism the lover and the Beloved unite in Love and this is their union ; the only valid technique is continuous, increased expansion of God-consciousness ; and deliverance is deliverance from the fear of death and from the tyranny of the self. Among the most

† The hymns of the ninth Guru were added to it of course later.

distinctive theopathic utterances of Guru Nanak Deva and Guru Arjuna Deva are :—

Guru Nanak Deva

I do not seek material plenty and carnal pleasure (*bhukti*) nor do I seek Deliverance (*mukti*) of self-extinction. Grant me, O Hari, the eternity of the love of thy lotus-like feet.

The slave is in the Master (Lord God), and the Master is in the slave. This is true, natural union. The mind is in the body and the True God is in the mind. By union with the True one we coexist and cooperate with Him. (*Rāga Dhanāsari.*) ■■■

The swan is in the lake and the ocean is in the swan.

Within the expanse of *sunn*, filling it, is the Great Yogi Lord, God. He is neither male nor female. He is Most Beautiful, Most Wonderful, Unique, the First.

To live untainted (*nir-anjana*) in the midst of taint (*anjana*) is to practise the true Yoga technique.

Guru Arjuna Deva

I do not seek that Deliverance (*mukti*) for which I have to wait till death, and in the meantime to live on in misery and self-repression. Grant me the Freedom, which exalts me, enfolds me, and is mine to enjoy every moment of my life, whether I am laughing or playing, eating or dressing.

To accept gratefully whatsoever God gives me 'is the true yogic diet (*bhukta*). To stay in fearlessness is the true yogic posture (*āsana*). To think on the Divine Essence is to wield the true yogic wand. The remembrance of the Name of the Lord is the true Yogic technique. The entire earth with its nine divisions lives and moves within this body of ours. (*Rāga Gauri*)

To sing the praises of the Names of *Govinda* is for the mind naturally and easily to enter the *Suṣumnā* (middle) vein (or spontaneously to acquire the crest-jewel of Peace).

True freedom, attainable through listening to and practising the Word of the Guru, brings with it the following:

Kśema ; *sānti* ; *riddhi* ; the nine *niddhis* ; *budhi*; *jñāna*; all *siddhis* ; *vidyā*; *tapas* ; *yoga* ; *dhyāna* of the Lord ; the highest *jñāna* ; the four cardinal desirables—*dharma*, *artha* *kāma* and *mokṣa* ; the opening out of all the lotuses ; the power to stay untouched amidst taints ; beauty ; sharp intellect ; intuitive apprehension of the Divine Esse ; equi-sightedness ; the beatific vision of the only one God ; *kauśalam* ; *sahaja ānanda*; the power to emancipate others ; the awareness of all the worlds (*sagal bhavan kī sojhī hoe—ki suddha*). (*Ibid*)

The Yoga of Guru Nanak Deva is fourfold : 1. *Guru Chela Yoga* (unification†† of the teacher and the disciple) ; 2. *Nāma Simran Yoga* (unification of the seeker with God through a repetition of a Name or Names of Him ;

†† Unitive experience.

3. *Kirtana Yoga* (unification through music with God, Guru and Society); and 4. *Sahaja Yoga* (unification with Self through cultivation of a state of natural, easy, Self-Hold, Self-Rest). Supportive quotations from Nanak are : 1. *Gur chele ki sandhi-milāe.* 2. *Jap tap sanjam karam nā jānān, Nāmu japid Prabh terā.* 3. *Ahinisi bhagti kare dinu rāti lāj chhod Hari ke gun gāvai.* 4. *Jogi jugati Sahaj ghari vāsai.* (*Rāga Ramkali*)

The eight limbs of this Yoga are :—

1. Belief in God and His Grace ; and total surrender to Him, and acceptance of His Doings ;
2. Faith in the Guru ;
3. Recitation of the Most Pure, Most Holy and Sanctifying Name of God ;
4. Thinking over the meanings of the Words of the Guru;
5. Doing ~~acts~~ of service to the Guru ;
6. Cultivation of a sense of service to man and nature;
7. Singing of hymns that glorify God and praise His being, His creation and His deeds, resulting in a feeling of wonder ;
8. Practising the assimilation of Truth, which is the best Name of the One God (Not Truth is God, but the one

and only God is the Creative Truth†). The Persian equivalent of Sacca is Haqq ; "Haqq, Creative Truth, becomes in monistic sufism often simply synonymous with God."—A. Schimmel]

These include, as one easily sees, the preparatory, pre-realization ethical virtues.

The goal of this four-fold Yoga is to realize the absolute, transcendent Oneness of God, through achieving unification with the Guru, the Guru's Word and the whole creation. Such realization yields Equiness, Peace, Joy, Immortality, Wisdom, Fearlessness, Creative Power, Universal Love.

The greatest emphasis is laid on the role of the Guru and on the disciple's right approach to the Guru. There is only one Guru, *viz.*, God. He has chosen to play this rôle out of Grace, which existed in Him before He created the Universes. He gives Himself as Time-created, human, historical teachers to humanity for guiding it. The ten Sikh Gurus are one Guru. By the Guru are to be understood the God-inspired words of the Guru, and not the Guru's deeds,

† Guru Nanak Deva in the same work of his, Japu, calls God Truth (Sacca) as well as the true person (Sachiar). In another place he says : "Truth is above and beyond all others *dān, hath, vichār, hom, karma*, charity, forced self-control, intellection, sacrificial offerings, ritual activity ; it is far above mere good conduct (ācāra)." Doubtless, goodness is but a dashed poor, bloodless, substitute for Godliness. Elsewhere (Rāga Āsā) he unequivocally says, "By ācāras (ethical conducts of various kinds) He can never be won over (propitiated)." (Ācarin nahin jītiā jāi).

historical acts. To achieve unification with the Guru, the disciple must give his entire attention to the Word of the Guru; listen to it, con its meaning, and practise the instruction purveyed through it to him. He should treat himself as the faithful, devoted, modest spouse of the Guru, who is the kind, powerful, wise husband ; and have an attitude of love and fellowship for all the other wives. The Guru and his Word are one ; hence the anthology of the Gurus' poetry is to be treated as the Guru, and revered as the living Guru. If the disciple constantly turns his face toward the Guru, then he, as a *Gurumukha*, has covered all the preparatory steps of Yoga.

The repeated utterance of the names of God, is the only approach available to us to contact Him, who is unknowable and invisible. A name is a pointer to certain qualities inherent and operant in the one named. By acquiring a sense of His Oneness and His Greatness through a repetition of His names and singing of praises to Him, we as if get united to Him or at least go nearest to Him and bring Him nearest to us. If all the time we centre our attention on His qualities, we shall soon begin to assimilate, appropriate and be affiliated to some of them in some measure and, later, with persistence, shall get dyed in His colours. Recitation of His names and singing of His praises become more effective if executed in a congregation and performed with the accompaniment of music.

There should not be taken a single forced step towards Him, the Lord. We cannot storm the citadel of Heaven. We must wait patiently, eagerly, hopefully till the unification is

effected spontaneously. Our only duty is ever to think Him as near us, inside us as well as outside us. "O my mind, stay ever near Him, who is always by your side and is mighty enough to remove all thy sufferings." (Nanak, Japa)

Next to such patience, patient expectation of His Grace operating to deliver us, is patience with the Guru practised by turning our face and gaze towards the Guru (and his word). Everything can be accomplished through the Guru, by a *Gurumukha* (Guru-ward turned disciple). The *Siddha Gosthi* says :—

1. Truth (=God) alone can purify us.
2. By turning Guru-ward and pondering the essential wisdom or truth about God, one can burn up one's egotism.
3. Without recitation of the name of the Lord, Yoga can never be achieved.
4. Upon turning Guru-ward the meanings of the Word are revealed.
5. Upon turning Guru-ward the mind is non-minded.
6. On turning Guru-ward the seeker of Yoga learns the methods of Yoga.
7. By turning Guru-ward, one fully apprehends the absolute unity of God.
8. Unless you serve the Guru, you cannot attain to Yoga.
9. Unless you meet a Guru, you can never attain to deliverance.

10. Unless you meet a Guru, you cannot acquire the Divine Name.

11. Upon turning Guru-ward, you can vanquish the mind and kill your egotism.

12. By turning Guru-ward you can destroy time.

13. Turning Guru-ward helps us to establish Truth firmly in our heart.

14. Without the Divine Name, Yoga is impossible. From the Divine Name come to us eternal peace and joy.

15. The Divine name is obtainable only through the Guru ; that done, Yoga-methods are obtained and applied.

16. By turning Guru-ward you become aware of the nature, the pattern-process of this Play of the Eternal Lord and Master.

17. By the Guru is meant the Word of Light and Love; by the disciple is meant one-pointed attention.

18. The Lord is the one Guru throughout the aeons of time.

19. Fear of God and love of His Name, which is Truth, cleanse our mind and heart.

20. By understanding the meanings of the Guru's words we are able to unite the Sun and the Moon.

21. By making the Divine Name our support we are enabled to transcend pain and pleasure.

22. Through unification with the Guru, the mind gets immersed in Truth and attains *Samādhi*.

23. When one utters the well-understood words of the Guru, and the names of the Lord, and enjoys concentratedly their echoings in the region of the head (mind, intellect), one's union or unification comes about automatically, spontaneously.

24. There is *Sunn* inside ; there is *Sunn* outside ; the three worlds are a void (devoicedness). He who knows the fourth *Sunn*, him neither good deeds nor evil deeds entrap. There is the void in every creature's heart. The First Puruṣa, the Taintless God, is that void. That void is non-create.

25. Spontaneous union is the true, real union that generates infinite bliss.

26. Only through initiation by the Guru can you love and know and practise Truth.

27. Unless you become completely selfless you cannot unite with Him, the One, permanently, fully, self-awarely.

28. By pondering the word of the Guru, the tainted intellect is purified.

29. If and when you learn to accept the will and order of the Lord, you will have acquired all the desirable virtues and all the desirable wisdom.

30. Turn Guru-ward ; sift and churn the Essential ; try to concentrate on the Invisible and the Unlimited ; efface the three *gunas* ; establish the Word in your heart ; your egotism will vanish. When you have practised ceaselessly the seeing of the One, inside and outside, you will find your heart surcharged with Love of the Divine Name.

31. When you have fully understood the import of the right, the left, the middle, through His Grace, you will be able to rise above all the three into the Truth of His Being and will rest in *Samādhi*, in identity with the Guru's Word.

32. He who attains to *Sama* (balance, equipoise, etc.), attains to *Ātma-Rāma*, the Self and the Supreme Self, which are one and the same.

33. When by turning Guru-ward one has effaced one's "I", one spontaneously attains to *Samādhi*.

The fifth Guru says :—

"When *Parabrahman*'s Grace rains the seeker meets a kind, compassionate Guru. Let the seeker meditate on the form of the Guru ; let him treat as an illumining, protecting incantation, magic, the words of the Guru. Let him bow to the Guru who is one with *Parabrahman*. By the kindness of the Guru, the down-turned lotus of the heart upturns and blooms ; and light dawns. The Guru is indeed the same as the Creator, the Mighty Self-Willed Transformer, ever active and free ; the Guru and the *Paramesvára* are one. The Lord has made it clear to me that without the aid of the Guru, one can never attain full, eternal Freedom. Let the seeker lose himself in the *Guru-Parabrahman*. The love of the Guru is all my worship. The Guru is my *Deva*, who is unseeable and unknowable. In serving the feet of the Guru, I offer worship to all the powers that be. The Guru's name is ever on my lips. The Guru is my *Jñāna* (wisdom) ; he is my heart's *Dhyāna* (meditation). The Guru is *Gopāla*, *Purusa*, *Bhagavān*.. With folded hands I am ever enjoying

the refuge of the Guru. The Guru is my boat, which will ferry me across the billowing ocean of existence. Service of the Guru will free me from the noose of Death. The word of the Guru is the magic word, which lights up all darkness. He who installs the feet of the Guru in his heart, he crosses over the ocean of fire ; there are no more births and deaths for him ; he enjoys *Sahaja Samādhi* (spontaneous, natural, easy, automatic sameness) with (or in) the Lord (*Prabhu*). Let us, in the *bhāva* (mental attitude) of *Bhakti* (love of the Lord), perform *Kirtana* (sing the paeans) of *Hari* ; let us thus perform *Japa* of *Parabrahman* ; thereby we shall cross over. Let us see *Rāma* in every creature. Let us sing the praises of the Lord all the eight watches of day and night. Let us feel the Lord ever with us; let us, through the grace (*prasāda*) of the Guru, dye our mind in the colours of the Lord. Seek the refuge of the Lord ; give up everything else. The *Parabrahman* is a perfect forgiver. God, the inner-controller is both the effect and the cause. The Name of *Govinda* is a billion curative and protective remedies in one; it is all *tantras* (magic webs) and all *mantras* (magic words) ; it is the destroyer of all pains and worries ; it is the fulfiller of all our wishes. O Lord, Thou art the Perfect *Nātha* (Master). Neither *Yogis* nor *Yatis* (ascetics) nor *Vaisnavas* (worshippers) nor *Ramadasas* (devotees) can gauge the limitless bounds of the *Avināśa* (Immortal) *Brahman*. Even *Sīva* does not fully comprehend Him. He is a saint who has succeeded in pleasing the Lord. The protective hand of the Lord is ever on the head of the saint. Day and night the Lord is with the saint. Do not malign or devalue a saint."

Guru Nanak Deva, in another long poem of his, *Japa*, says:— “ By turning Guru-ward we hear the *Nāda* (divine music) ; we understand the *Veda* ; we attain to and rest in *Samādhi*. The Guru is *Īśvara* (=*Siva*) ; the Guru is *Gorakhsa* (*Viṣṇu* or *Gopāla* or *Govinda*) ; the Guru is *Brahmā* ; the Guru is *Pārvati*, the Mother (the Spouse). ”

“The one Lord is the True God ; His Name is Truth ; many are the languages and countless the words in which He has been praised ; diverse are the attitudes in which He can be approached. What shall I do that I may vision His Glory ? What shall I offer to please Him ? What shall I say that may draw out His love for me ? Rise in the nectar-giving hours of the morning ; repeat His Names ; and ponder over His Greatnesses.”

† “*Dharma* (Norm, Law), in its field, deals with the laws that sustain the universe. *Jñāna* (knowledge, science), in its region, aims at an analytical study of the diverse constituents of the worlds, and derives pleasure and profit therefrom. *Sharam* (Modesty, Poise as opposed to Excess ;

†*Dharma* operates as the support, duty-binding ; knowledge (*Jñāna*) operates as understanding activity, active understanding, dynamic apprehension of the sounds, the words, the play, the joy of the play; the language—operational and ideac—of *Sharam*, is beauty of form, the expansion of intellectual, artistic awareness; the “language” of the field of *Karma*, action, defensive-offensive, is Power, Force, Energy. The word *Sharam* is Persian and goes with *pat*, honour, and is compared to the sack (*jholi*) carried by a Yogi.

Love), in its area, tries to create beauty of form as also to achieve harmonized attention, pure intellect, undistracted mind, and firm faith, and, finally, the expanded spiritual awareness of the *Siddhas* (perfected ones) and the *Suras* (gods). *Karma* (Constructive Activity), in its domain, has power, overlordship, for its goal. But the Domain of *Sacca* (Truth) is through and through filled only by the formless God, who from His Detachment and Pervasion, looks at the worlds and rejoices to bless them all with His Grace-charged gaze. A saint not only liberates himself but many others.”

In his *Omkār*, too, another longer poem, the Guru, has taught the same truths.

“The whole creation emerged from *Oangkār* (*Omkāra*), as also all the *Vedas*. *Brahmā* was also born of *Oangkār*. The Lord is to be apprehended as *Ekangkār*, the only one, the one uniter. That Lord is the Life of all Life. He who knows Him becomes like Him. O man, you came to the world for some solid gain, as a great trader, but you have become a petty labourer and have allowed yourself to be exploited and robbed by cheats. You were given the capital of Faith and Belief; and you were expected to earn the profits of the Divine Name.”

“The unripe Guru cannot secure liberation to any one. All of us are wives; the One is the husband of all of us. Death will not overcome you if you sing the glories of the Lord. Act on the words of the Guru; do not ape the doings of the Guru. The heavily burdened ones will perish; the lightly-laden ones will save themselves.”

"Stable, unchanging is *Nārāyaṇa*; stable, unchanging is the Guru; stable, unchanging is the contemplation of Truth. Through the grace of the Guru, know yourself, and die while still living. The poison and the nectar are one, but this only a well-knowing *puruṣa* (person) knows. The man who has turned his face towards his ego (*manamukha*), sells his knowledge; indeed, he gains nothing but poison; it is poison he eats and drinks. He is the truly-read one, he is the *Pandita*, the seer, who wears round his neck the garland of the names of *Rāma*. Both the Guru and the Lord God have one and the same purpose, and both function alike."

Is there any daily practice prescribed by the Guru? Yes. It consists of the following musts :—

1. One must get out of bed before sunrise.
2. One must take a bath,—a mark of physical purity.
3. One must read the Word from the Holy Book (*Guru*), or, preferably, recite from memory, for purification of the mind.
4. One must go to the temple and bow before the Word=Guru for purification of one's sight.
5. One must pray to the Guru and the Lord God, for purification of the heart.
6. One must give away one-tenth of one's honest earnings in charity, as a mark of discharge of one's debt to society.
7. One must eschew all dishonesty in one's profession or occupation.

8. One must speak the truth, not only for one's own self but for others too, in absolute fearlessness of the consequences.

It will be seen from the foregoing that Sikh Yoga falls under the head, the Mystic Discipline, the fifth. This discipline is open to all, men and women of any country and creed, and requires of the goers on the path nothing except faith, patience, an attitude of selflessness, charity, truthfulness, purity, fearlessness. The musts are easy to practise. There is no demand for asceticism or exclusionism or renunciation. No complexes or tensions are pandered to or created. There is no seeking of escape from individual or corporate life.

On further investigation, I think I should perhaps add three more aspects making Sikh Yoga seven-fold, *Hukam Yoga*, *Qudrat Yoga* and *Jivana Yoga*: 5. Uniting with the Lord through acceptance of whatsoever happens under His Order-Will (*hukm-rizā*); 6. Unification with Nature, its scenes and sights; and 7. Unification with All-Life, by trying to live heroically, artistically, intensely, gainfully, purposefully. In actual practice, in day-to-day living the Sikh is a lover, a saint, an intellectual, an agriculturist, a soldier, a labourer, all combined. He comes to grips with life and at the same time is able to admire the beauty, infinitude, and wonderfulness of life. The founder of Sikhism, Guru Nanak Deva, in his poems, *Japa* and *Vār Āsā*, lays special stress on God being *Jag-jivana*, the life of all life; on *vismaya*, a sense of wonder, what the *Upaniṣads* call *adbhuta*; on the countlessness of suns, moons, etc.; and on the beauty, variety, order,

“Godfulness”, of *Qudrat* (Nature). (Guru Nanak Deva, Āsā, Vār) : “You extended your self, O Lord ; you created your own Name. You made *Qudrat* (Śakti—Power) as the second.”

“True are your *khandas* (parts of the universe), true is the *Brahmānda* (the whole universe). All your worlds and forms (*ākār*) are true. True is your Order, true your Court, true your Will. All power rests in Truth. True is your *Qudrat*”

“Every object, every idea, every event generates in me a sense of wonder (*vismaya*). Wonderful is all music, wonderful all knowledge, wondrous all visible life, wonderful all secret and invisible creation. Wonderful is beauty of form, wonderful are colours, wondrous are even the unclad beings. Wonderful is wind, wonderful water, wonderful fire ; wonderful, indeed, is this whole Grand Play. Wonderful is the earth, wonderful the four forms of life. Wonderful are the tastes, wonderful the breaths ; wonderful are the meetings and the separations. Wonderful are the hungers and the satisfactions. Wonderful are praises of thee. Wonderful is path-losing, wonderful is path-finding. Wonderful is nearness, wonderful is distantness. Wonderful is Presence.”

“Everywhere and everywhen we see Thy Power, hear Thy Power. The upper worlds, the lower worlds, all forms, all knowledge, all eating, drinking, wearing, all love and hate, all diversity of genus, gender, colour, living, evolution, all virtues, all vices, all self-assertion, all pride, air, water fire, earth,—all, all manifest Thy power. Thou art the Owner, Lord, Creator of Power.”

"The wind moves in fear of Thee, the waters flow in fear of Thee, the fire burns in fear of Thee, the earth bears the heavy burden in fear of Thee. Sun and moon ; *Siddhas*, *Buddhas*, *Suras* and *Nāthas* fear Thee. The vast sky fears Thee. Thou art Alone, One, True, Formless and Fearless." (Guru Nanak Deva, *Japa*)

"Wind, water and fire sing praises of Thee. *Īśvara*, *Brahmā* and *Devī* laud Thee. *Siddhas* in *Samādhi*, and *Sādhas* hymn Thy Glories. So do the fishes in the waters, and the pearls. All the worlds praise Thee. Many are the *Brahmās*, many the *Dhruvas* (North poles), many suns and many moons, countless the *Mandalas* ; numberless are *Devis* and *Devas*, *Siddhas*, *Buddhas*, *Nāthas* ; many are the *Dānavas* and *Munis*. Countless forms of life are there."

The following extracts from the poetry of the third Guru, Amar Das (d. 1574 A. D.), give us the full and final Sikh teaching on the subject of the seven-fold Sikh Yoga, or the one Integral Ātma-Rāma Yoga, valid for all ages, countries and classes.

"O my mind, cultivate a spirit of detachment, dispassion (*Udāsa*), right in the midst of your house-holding, professional-occupational living. Embrace and uphold Truth and self-control (*sacca, samyama*) ; the light of both will irradiate your interior if you turn Guru-ward. Through the instrumentality of the word of the Guru, you will obtain mastery over yourself, and acquire *Mukti* in your own home (body)."

"He who wears the garland of the Divine names round his neck and loves, adores the feet of the Guru with his

citta (mind), *riddhis* and *siddhis* (magic treasures of powers and perfections) pursue him, seek him, while he cares not for them."

"*Māyā* is nothing but attachment and the three *Gunas*. By the Grace of the Guru, you should seek to attain to the fourth state."

"Let us worship (*pūjai*) our own Divine Spirit (*Ātma Deva*) with the help of the Guru in a spirit of natural, easy longing. When our Spirit attains to full conviction of its own Greatness and Perfection, then the full-pure awareness (*paricaya*) stage of Yoga will be reached in this very home (body) of ours. Let our spirit rest joyously in its own fluxlessness (*Acyuta-hood*)."

I have often enough talked in the foregoing pages of unification, unity, identity. There should really be no difficulty in grasping the meaning of these words. Still for illustration, the rich man who gives away money for a University, the martyr who gives away his life for his religion, the patriot who dies fighting for his country, the bird-lover, the philosopher, the scientist, all have in a way identified themselves with God,—God in society, God in love, God in history, God in nature, God in the spirit of inquiry (*anusandhāna*).

As to the question of a contemporary, living Guru or a Guru who has lived before our day, the *Ādi Granth* unequivocally stresses the institution of Guruship, and does not obviously insist on the Sikh Guru alone. For one thing the *Ādi Granth* contains the poetry of other saints and *bhaktas*, Muslim and Hindu. For another, just as God and

the God-lover, God-Knower, are one, similarly the Guru and the *Gurumukha* (one who has turned his face completely toward the Guru) are one, wherefore the living *Gurumukha* officiates for the Guru, who has gone behind the veil. Of course, if a seeker can through love and understanding establish a contact with the world Guru (*Jagata-Guru*) who has gone, he needs no living Guru. But in the case of ordinary men, they will always need interpreters of the words of the Guru, who has gone, and living illustrators or exemplars of the truth of the way he taught, in which case he who illustrates or exemplifies in himself the way, and who interprets the word, plays certainly the role of the Guru. In both cases, however, full benefits would accrue to the disciple only if he identifies the Guru with God, and ultimately identifies his own Self with both the Guru and the Lord, God.

Another important point is that God knows how an earnest seeker after Him has sincerely and whole-heartedly surrendered himself to a Guru or a *Gurumukha*; will the Lord take no interest, will He not help the seeker directly or indirectly. In the *Bh. Gita*, Sri Krishna emphatically says that whichever *Iṣṭa* (the desired power or perfection of God) a man worships, it is He Himself who rewards the man for the earnestness and faith and devotion, which he has put into his worship of his *Iṣṭa*. He alone is the Dispenser of all fruits of action, thought, feeling.

In the ultimate analysis, we find that the seeker gets the Guru he deserves, and such a Guru comes to him under the Will and Order of the Lord Himself. When such

a Guru comes, God-sent, the seeker immediately, totally accepts him. All this, however, applies to seekers, who are not just content to be members of a religious group, but who are anxious to establish a living contact with the Founder of the Church, to make him live in their hearts and guide them. If that is not possible for them to do, they will naturally turn to someone, who has achieved his spiritual goal, is fit to guide, and *wins over the seekers' hearts*.

The greatest contribution of Guru Nanak Deva lies in his characterization of God, and, rightly, because of Him, whom we seek to unite with, we want to know the most ; we have emerged from Him, and in knowing Him, we know our essential Self also.

1. Nanak says that the universes have been created by God out of *Sunn* ; this *Sunn* He created out of *Mahāsunn* (the Supreme Ultimate Devoidness). *Mahāsunn* is the fifth *Sunn* of Tibetan mystics and *Śūnyatā* of the *Saivites*.

2. Whatsoever role God plays (in our conceptual constructs of Him), He remains and is the Person (*Puruṣa*). As Not-Time, Formless, He is *Akāla-Puruṣa*, *Nirankāra Puruṣa* ; as Unshakable, He is *Acyuta Puruṣa* ; as Alone, Full, He is *Kevala Puruṣa*, *Pūrṇa Puruṣa* ; as Truth, He is *Sat Puruṣa* : as creator—nourisher—destroyer (The three actions of creation or enformation, sustenance and destruction go together, are compresent, and make one act, this being true of all activity, divine or human or non-human, physical

or mental and consists of automatic or forced manifestation and vanishing of form and name, time and place.) He is *Kartā Puruṣa*; as Power, He is *Samartha Puruṣa*; as *Invisible*, He is *Alakhśa Puruṣa*; as the Deliverer, He is *Nirvāṇa Puruṣa*; as Immortal, He is *Avināśī Puruṣa*; as pure, He is *Nirmala Puruṣa*; as the Supreme Ultimate, He is *Parama Puruṣa*. In this the Guru's view is the same as that of Sri Krishna, who calls the highest Being *Uttama Puruṣa* or *Puruṣottma*. The fourth Guru, Rām Das, calls the Lord, God, *Yogi Puruṣa* (*Rāga Sorath*) as well as *Satguru Puruṣa*, as Teacher of Truth; as All-Knower, He is called *Sujāna Puruṣa*. When man "meets" the Guru or the Lord, God, then as if *Puruṣa* meets *Puruṣa*. As the unknowable, unmoving, unachievable, He is *Āgama Puruṣa*; as the Inner-Controller and Dispenser of Destiny, He is *Antaryāmin—Vidhātā Purusa*.

As the Wonder-Worker He is *Achraj (Āścarya) Purusa*; as the Taintless, Apart from His Maya, He is *Niranjana Puruṣa*.

3. The Lord is lauded again and again as the Perfect Complete Forgiver, the Perfectly, Completely Compassionate One. The implications of this are that His will is ever operant so that at no time He is bound by what He has already done; He is ever free to forgive, to give anything to one whom He has not given before. Further, His Will encompasses at any moment and at every moment all past, present and future. A concentration on this aspect of God's greatness helps the seeker to efface all sense of guilt, of past sins, of future sins, of punishment as re-birth, etc., and directs his

attention towards the possibility—certainty of his being forgiven the moment he seeks forgiveness intensely from the Lord, through the medium of the Guru, who like the *Avatāra* is a time-creation of God.

4. Everything that the Yoga-seeker wishes to attain through his efforts is made available to him spontaneously, automatically by the Guru's grace and the Lord's ever-operant Compassion if only he turns his face toward the Guru and through him to the Lord. The fifth Guru is very clear and forthright on this point (*Rāga Sorath*) :—

“All my major most tormenting fears, worries, frustrations, tensions are gone ; my breath has of itself entered the *Suṣumṇā* artery, and the down-turned lotus (of the heart) has upturned and bloomed ; I have attained to *Sahaja Samādhi*. Lo ! What a wondrous miracle has happened. That Lord who I was told is Impenetrable profundity and mystery (*agādha bodhi*), has become visible in my heart by the grace of the Guru. The Guru has given me a diamond (*ratna*), by holding which both my body and my mind have become quenched (have ceased to be afire). He has given me a drop of the nectar and I have become changeless and deathless.”

“We are sinners ; Thou art the Sin-destroyer. Thou doest good to us but alas ! we know that not as our good. Forgive us, O Lord, for we are but ignorant children,— Thy children.”

“By the grace of the *Santa* (saint) I have attained to Supreme Bliss (*Maha Ānanda*) and Perfect Satisfaction,

(*Sukha*). My mind has now given itself up to *Hari*, in whose colours it has got dyed, and in contemplation of whose greatness, it is lost in Wonder."

"The perfect Guru has dispelled the darkness of delusion from my heart."

It should be emphasized that the goal of Yoga in all its forms is not merely to attain a feeling or an awareness of self-identification with the Lord but also union with everything else. (In fact that final unification can and does come as the crest of the wave of unification with the Self, with society, with nature, with the entire creation, past, present and future ; and yet the Self-identification with the Lord, once achieved through the grace of the Guru, simultaneously brings a feeling, an awareness of identity with all manifestations of the Lord.) And when we identify ourselves with somebody, love being a two-way traffic, we simultaneously, automatically receive all that he has to offer and give all that we have to share. The Mystic after his mystic experiences returns to life much richer, much more powerful, much more effectively co-operant, much more generous—liberal, much more loving-serving, and much more sympathetic and knowing.

The fifth Guru says (*Rāga Sorath*) :—"As a result of my surrender to, association with, and by the grace of, the saints, all my pride and selfishness is gone ; I now see and treat All Becoming (*sarva bhūta*) as *Para-Brahman*, and I have begun to cherish a feeling of humility and servicefulness towards all beings (*sakala reñāri*). All my physical and mental afflictions are gone. I now see the Lord pervading,

residing in His creation as fire resides in all wood (*vanaspati*), as butter resides in all milk. I see His light in the high and the low ; I see That *Mādhva* in every heart. Perfect is He and pervades He in all perfectly. On land is He, in water is He. The repository, treasury of all attributes is He. Residing in all and yet ever untainted by anything, uninvolved, uncovered. I sing praises of Him. All delusion about Him has been removed from my mind by my Guru. The Guru has shown me the Lord as residing in the waters, in the lands, in all the three worlds, in all the trees, and plants. The Lord resides as *Samādhi*, *Sama* in every creature. The Lord not only looks after all creatures, cares for them, nourishes and sustains them but *ever, with love*, holds them in His embrace. (*Sāri samālai, niti pratipālai, prem sahit gali lāvai*)

The great thing in the *Ādi Granth* is that God and the Guru are always mentioned coupled, *Hari-Guru*, *Guru-Parameśvara*, *Guru—Govinda*. The fifth Guru says : “My doctor is *Guru-Govinda*. He dispenses to me the name of the Lord (*Hari*) to drink, and thereby I am enabled to regain full health, and snap the noose of the god of death.”

“The disciple ever rests peaceful and whole in the certainty of complete forgiveness and full enfranchisement.”

“I have committed a hundred thousands mistakes (*khatā*) ; forgive them all, O Lord ; and take me back. Make me feel Thee as My Lord and Master, extremely near me.”

Both the Guru and God are often spoken of as Friends, Loving, Protecting Friends (*Mero Guru Rakhvāro meet*).

"The perfect Satiguru is always by my side." Both are spoken of as the husband (*khasam*) in whom the wife-disciple has full faith, and to whom she must be thoroughly loyal.

"Whatsoever I ask from Him, I shall get for I have complete trust and faith and confidence in my Husband." (*Jo māgau soi soi pāvāū apne khasam bharosā*).

"Only God is truly great for He always looks to the obligations (*noblesse oblige*) of His own unique infinite greatness, and never to the smallness of the seeker before Him ; and He is every moment compassionfull and kindness-bent. The fifth Guru says : "He does not evaluate us qualitatively or quantitatively ; He only cognizes His own Greatness, takes only that into account, and therefore protects us, changes us for good. He is ever gracious (*sad mihrvān*)."

I hear two questions, very important, cardinal, indeed.

1. Why all this insistence on God and the Guru ? Are not humanism, scientism, and psychology aided by politics doing enough to ameliorate the condition of man, specially in under-developed countries, to advance the cause of inquiry resulting in utilitarian and non-utilitarian knowledge, and to help man purify his mind of the tensions and complexes, and integrate himself ? Are not these three symbolical of man's attempt to identify himself with man, with nature and its laws and secrets, and with the Self ?

2. What is the nature of evil, sin, cruelty, injustice ; why are they there in man and nature ; has Sikh Yoga anything to say in reply to the statement that man's frank

recognition of his innate sinfulness, selfishness, etc., will lead him more effectively towards self-improvement and betterment of society, than his halting, unconvinced acceptance of his own essential Divinity ?

The answers are there in the *Adi Granth*. Firstly, tackling the problem of identity or unification without the co-operation of Him, who made this Show, who threads it like beads on Himself, who is the connecting link between the parts of man, between man and man, man and nature, past and future, who is the Force and the Energy that assume, motivate and destroy all forms, is like playing Hamlet without Hamlet. Secondly, a partial solution of the type offered is no solution, specially when it tackles the problem on a temporary basis, and raises more problems and difficulties than it solves and resolves. Thirdly, the Devil remains there as before, only changes its colour and is never exorcized away, the devil of desire, of attachment, of anger, of greed, of lust, of self-diversification, self-dissipation, self-transmutation. These are in answer to the first question.

The second question I answer with the statement that theoretically to admit the presence of the Devil (not as His agent, but as His rival, enemy) is to find the Devil very practically on our hands and round our necks.

The *Adi Granth* reminds us that we are under a dangerous delusion when we think that the benefactor and the malefactor; the water, the fish, the bait, the net, and the fisherman are separate entities. The Devil is born simultaneously with our admission of Duality in the constitution of the universe. Tensions, conflicts spring up only with the cognition or recognition of non-unity. With "I" and the

"other" in our minds, with past as distinguished from present and future, with action or cause separated in time and space from effect or reaction, with the awareness of the separate status of the giver and the receiver in our hearts, there is absolutely no chance of our ever getting out of darkness, death, destruction completely even on the modest scale of individual deliverance. Truth, the whole Truth, and nothing but Truth can set us free and the truth, the whole truth and nothing but truth is that there is nothing else but God, as subject, as verb, as object; and that that one and only God is good, unchanging, kind, all-knowing, all-powerful, all-wealthy; all-beauty, all-poetry, all-light, all-harmony, omnipresent; and that things are completely known, mastered, changed for good, only *via* God, who must be accepted as both Guru and disciple, knower and known. Anything which is accomplished in denial, in non-recognition of God, will act as a real poison with a thin covering of seeming nectar. And it is God in us and outside alone who can effectively destroy evil, sin, cruelty, injustice, etc., as the True Destroyer, who, even in destruction, accomplishes creation, who even in creation accomplishes destruction, who can punish in love, who can inflict transmutative suffering bringing out the joy hidden in the afflicted one, who can make the evil-doer initiate his ultimate destruction and immediate punishment, the moment he does an evil deed or thinks an evil thought, and yet keep him safe and secure for a change into good thinking and good living, the moment he by a deliberate choice opts for good, without his being encumbered by the reactions of all his past misdeeds. (This explains, God's role as perfect

Forgiver, complete Forgiver ; and the completely, perfectly Just One.)

Many philosophers of the world, past and present, have only grudgingly admitted the fact, the possibility or the probability of the existence of Godhead; very few have boldly, convincingly, confidently asserted the existence and operativeness of God—the Divine Person. On the other hand all the mystics everywhere and everywhen have talked glowingly and inspiringly of God, the Divine Person, who is actively interested in the appearance and fall of every leaf, and the birth and death of every wave and bubble, every star and nebula, every snake and saint, every individual and every nation, every hutment and every continent. The trouble with many thinkers is they cannot conceive that the One is at the same time undiachotomically Person and Formless, the biggest and the smallest, the farthest and the nearest, everywhere and nowhere, the circle as well as the centre. They cannot conceive of the One, who is one-to-infinity and yet not-one, is infinite and infinitesimal, in whom all the opposites can co-exist without splitting Him or without neutralizing themselves or causing a tension in Him. They cannot conceive of the subject changing into its exact opposite and yet remaining itself the subject at the beginning, in the middle and at the end. They cannot conceive, in short, of the non-mathematical infinite measuring all with His No-thingness, filling all created, swollen emptiness with His Aloneness and Onlyness. Not to know God is to know nothing while knowing everything else. To know God is to know all while knowing nothing consciously, labouredly, about anything else. To know God is to be God ; while

to be even a mighty god is nothing, even to be able to create and destroy worlds like *Brahmā* and *Siva* is nothing, without the achievement of complete identity with the One Unknowable Absolute, the Divine Person. Much talk of God-head by philosophers is camouflage, is a hoax played on themselves by themselves. There is No God but God ; He creates and solves all problems; our problem first and last is to know God and thereby know our Self ; to seek power from Him, to learn love from Him and then effectively to serve all whom He chooses to be served by us. If He does not wish any of us to serve, love, inquire, do good, then being good, being God-knowers is enough. They also serve who stand and wait, says Milton.

As to the psychologists, my gratuitous advice to them is :—“Give up telling people that there is the devil in them and that you will do the best to exorcize him from them for a large sum of money payable monthly for 12 years but of course you give them no guarantee of his total permanent disappearance. You make matters worse. The Yogi does the best for the patients who tells them : ‘There is indeed God Himself within you ; the moment you become aware of it with the help of your prayers and your understanding, He will begin to manifest *via* your new awareness and then all will be transformed, and even the ghost of the Devil will disappear for ever ; there are no ghosts and no devils in a God-filled heart, as there is no darkness where light is.’ ”

Here are a few quotations from the *Ādi Granth*. (Guru Nanak Deva, *Rāga Sri*) “He is the Ocean ; He is the two shores ; He is the ship ; He is the ship’s path.” (*Ibid, Rāga Mārū*). “He is the creator person ; He is the pervader;

"He is the Controller-Dispenser. He knows Himself in His creation. He is the Teacher ; He is the Disciple rendering service to the Teacher."

"My Lord has created union as well as disunion ; He has created pleasure and pain."

"I know not of a second, or of a third. He is the only one. No one can gauge His doings "

"Thou, O Lord, shovest Thyself and Thou seest Thyself. Thou createst, destroyest, separatest and uniteth. Thou killest and Thou revivest. All that is there is within Thee. Unless Thou makest Thyself known, no one can know Thee. Thou accomplishest everything for Thyself by Thy own will and order and pleasure."

"No one can measure Thy Forms or Movements or Limits nor conceive of Thy values."

"He creates, He enjoys. He gets involved, He frees Himself He delivers His creatures at His own will."

"Those who sing Thy praises, please Thee ; they immerse themselves in Thee."

"Thou alone assessest the value and worth of Thy creatures."

"The creational instrument of *Sunn* You put forth and took up, while remaining supportless ; You breathed forth your creative Power and from the *Mahā Sunn*, created the *Sunn*."

"From that *Sunn* you made fire, water, life and light and established them in *Sunn*."

"You create things and you contemplate them, conn them."

"From *Sunn* You produce the worlds and into *Sunn* you push them."

"*Raja, Tamas* and *Sat* and Time (causes or instruments of creation; *Kāla*) are Thy shadow (Magic-*Chhāyā*), O Lord. Thou hast invested Thy creation with life, death, selfness, pain-suffering."

"From *Sunn* Thou madest the five elements, beauty, and ugliness, virtue and vice."

"Thou chooseth one and blesseth him with good parts and maketh him obtain power, wisdom, wealth from a Guru."

(Guru Amar Das, *Rāga Mārū*)

"Only God can make one a *Gurumukha*."

"I cognize and recognize none but the one God ; let whatsoever happens to me happen; I take all with equanimity. I will continue to kill my "I" by the power of the Guru's word ; I will continue to cherish His Name in my heart."

"Within your own body is the true Pool of Immortality (Amritsara) ; let your mind drink the nectar there. Pain is medicine, pleasure is disease."

The man who has realized the unity of Self and God (*Ātmā, Rāma*) has *ipso facto* identified himself with the entire universe ; he does not merely do good, he is Good ; having nothing, he has all and can wield God's own power in God's own way on God's own scale. The very sight of him ennobles, transforms them who have a sight of him. He can work across time and space, he has not to be a rich man, a highly specialized intellectual, a political leader or a church

dignitary or a psychological expert to help humanity.

The fifth Guru says (*Rāga Gaurī*) :—

“A Brahman-Knower is the great Lord Himself. He is the perennial fount of good for the Universe. Nothing but good issues from him ; nothing evil can proceed from him. He helps millions to cross over.”

The transforming power of a God-man does not die with him. Across centuries and continents his words continue to echo and ring, and purvey wisdom and strength to obey the Lord and serve man. Alive and dead, mortal or immortal, he bears witness inexhaustible to the Glory of God and the Divinity of Man.

This pamphlet is a call only to those who want the utmost peace, who want to make the best and highest use of their human birth, to aim at the highest, equip themselves the choicest to know all that is to be known. Those who are satisfied with the higher, the high, the low are not to be condemned. In fact every man of God well knows that the latter too are living and working under God's will and direction. They too are in a way on the path, allotted to them, destined for them, which is good for them. It has been truly said in an *Upanisad* and in the *Bh. Gita* that by whatsoever path men choose to come to Me, I welcome them ; that there are as many kinds of Yoga as the number of Yoga-seekers ; that whatsoever is good, true and sublime in any form of action, feel or thought reflects a part of His Glory ; and that whatsoever god men worship, it is He who dispenses the fruit of their devotion to them; that a wise man should not confuse and confound an ignorant man unnecessarily.

The message of Sikh Yoga like every other Yoga is for those who wish to make their body the temple, tabernacle of God, and make their Self—but a dim reflection of God in individual awareness, a symbolical presence—enjoy the full, real, radiant, resonant, power-filled presence of the Lord, be identical with the Lord, co-operant and participant with the Lord. The third Guru says :—

“Our body is a lucky lady whose dear husband ever lives with her. She is ever a wife (is never widowed).

“In this body of ours reside all : countries, worlds, universes. In it abides the Giver of Life to all that was, is, and will be. He lives in it but is not seen. The self-willed fool knows not this truth and looks for Him outside his own body. The Guru can make the unseeable, visible apprehensible.

“In this very body are all gems, all the supreme meanings, and most precious objects ; also infinite treasures of love and devotion. All the nine parts of the earth with their shops, ports and *bazaars* are in this body. The nine stores of the Divine names are also contained in it. Within it is everything being weighed and tested ; within it is the Weigher, the Judge.

“This mind of ours is a gem, a diamond, a pearl of incalculable worth. The Divine Name can be had only through contemplation of the word of the Guru. By turning Guru-ward we can scour our body, discover the Divine in us and dispel all our doubts and delusions. Cleverness does not pay ; he gets the Divine Name whom the Lord Himself chooses.

"In this body of ours are fear of God and love of God ; they find and use them who are blessed by the grace of the Guru. In this body of ours are Brahmā, Viṣṇu and Maheśār. The True Lord arranges His Drama ; on the stage men appear, and then exit therefrom. The Lord adorns with His presence only that body, which has been cleansed by the word of the Guru. He attains to true greatness, the full status, upon whom the Grace of *Hari* descends."

The goal† of man according to the Guru is to unite with God, who is the Whole, One, Only, and of whom each one is part, not a part in the literal sense of the word, for God is Impartible and there is none else but Him anywhen and anywhere, but a reflection of Him in its limited awareness, constituting its individuality. And this goal is sevenfold. In other words, God unites with God. We should unite with the Guru, for God is the only Teacher. We should unite with Life intensely, richly, diversely, for God is the Life of all life and Dispenser of all life (*Jagjīvan, Jagjīvan dātā*). We should unite with naturalness, spontaneousness for God is *Sahaja* (natural, spontaneous creative Being). We should unite with Nature for God is the Lord of all Nature (*Qudrat*). We should unite with the Order and the Will for God is all Will-Order-Law, and there is no other law or order or will than His and Him (*Hukam*). We should unite with the qualitative or quantitative names of the Lord, because the Name is the most potent manifestation of Him and takes us closest to Him. We should unite with the Word (of the God-inspired Guru), set to music, sung in accompaniment with music, in a congregation, in the presence of the Word as the Eternal Guru, with our eyes closed, ears

†To unite with, to be filled with God—the goal—is synonymous with emptying oneself of self and this is a dual achievement or prize, the status of the Yogi and the status of the King (*Rāja Yoga*). The fifth Guru says : Wouldest thou cure thyself of the fell disease of selfishness (*Aham*), then by the grace of the Guru practise *Rāja Yoga*, and attain to both *Rāja* (Mastery of the self, union with the Self) and *Yoga* (Oneness with the Lord).

drenched in melody and harmony, and mind concentrated on the meaning of the Word (*Kirtana Yoga*), because God is *the* Word, because God is *the* Poet and the Musician, because God is the Congregation of His Devotees (God is His own hymn-singer), because God is the Supreme and Ultimate Meaning of every word.

But how should we be united with God, really God uniting with Himself? By becoming a Yogi while still living as a householder, by becoming unattached (*udāsa*) while living still a life of attachment, by cultivating expectationlessness while still being motivated by hope (*āsā mānhe nirās rahijai*).

What exactly is meant by seeing God everywhere and in every created being ; by the words, He truly sees God who sees Him in everything and everywhere ? Of course God is omnipresent and omnipotent and omniscient, but He is for all practical purposes not present in us, and we obstruct the flow of His Power and Wisdom into us (in the play called individual and corporate life) if we do not purify and sharpen our awareness so that it reflects Him, makes us feel His nearness ; if we do not make Him at least the senior active partner in our adventure of life, love and light (we being the passive, symbolic partners), if we do not feel in our heart of hearts that even though acting for the time as weak and ignorant, we have Him,—all Power and Knowledge, in our background, in our foreground, in the middle of both before and after. Let there be no confusion in our minds between God as such, reflected in us as our Atman, and God manifest as *Prakriti*, Nature, covering both body and mind, the material and the mental. When we honour, serve, love any

creature it is not its individuality as such, its material and mental make-up that we love, serve and honour, but the spirit in it, which is not only linked with the spirit in every one else, but one with it and the same. The moment we honour, serve or love another as another, as a human, as an object, as a non-human, we are sinning against God in it. It is not the high or the low, the animate or the inanimate, the good or the bad, the ugly or the beautiful we serve, etc.; God Himself is wearing these masks. Let us forget ourselves also as servers, lovers, reverencers. And let us remind ourselves that perhaps there is really nothing real which we call as us or others, and that it is all a non-real affair. Still as long as we see and hear others let us deal with them—in the matter of higher values—as if they and we are the masked God, who appears split, refracted and is dealing with Himself three-wise as subject, object, relationship.

Has the Sikh Guru anything to say on how one should identify oneself with society (and nature)? The modern creed of democratic socialism theoretically seems to aim at such identification. Yes, the Guru's commands are :—

1. Admit no distinctions, no special privileges of wealth, caste, class and belief.
2. Be compassionate towards all.

†Billy Graham, *Peace with God*, p. 84. "There is no possibility of being saved from sin and hell except by identifying yourself (by faith) with the Christ of the Cross." "If reformation or living a good moral and ethical life would have saved you, Jesus never would have died."

3. Speak the truth and act truthfully for yourself and for others.

4. To misappropriate the right of another is strictly forbidden, as beef for the Hindu, and pork for the Muslim.

5. Do not ill-treat, look down upon women.

6. One must be totally and throughout life loyal and faithful to the man or woman of one's choice.

7. Prostitution and adultery hurt the basic dignity and equality of man and woman.

8. Any kind of dissimulation or pretence is condemnable outright.

9. That is virtuous which one arrives at upon taking the long-range view of a thing, an idea, a practice.

10. One must make only an honest living and give away one-tenth of the gross income to the community funds.

11. The highest use of knowledge is to serve humanity's noblest interests and legitimate needs.

12. Fear of death is cowardice.

13. Fighting injustice and tyranny is a spiritual obligation.

14. In general man should behave** as befits the son of God to conduct himself.

** "Having become Haqq it was necessary to conceal himself"; i.e. to behave like God and not to show himself, for God Himself has called Himself the Coverer." Pro. Miss A. Schimmel.

15. One should cultivate the love of poetry and music.†

16. One should accept the chastening, cleansing, sublimizing effects of suffering, and treat sin more or less as a poison that kills some fine, noble, Divine instinct in man ; such killing is the greatest immediate and ultimate punishment that the sinner draws upon himself.

Here are a few more relevant extracts from the poetry of Guru Nanak Deva (*Rāga Gaurī*) :—

“There is only the One stainless (*Niranjana*) in all. There is no second anywhere. It is evil-mindedness which asserts the existence of a second. Heaven and earth I see not as two ; nor male and female ; nor sun and moon. In all resides the One beloved one, youthful one, ever new one. I have come to realize His Oneness and Onlyness through the grace of the Guru. Only one will, one order, one law operates everywhere. That one has put forth, brought about all. The paths are two but the Owner, Creator, Goal of both is the One.

“There are no distinctions or differences (of grade) in Spiritual Freedom. He is a true Yogi who kills the five and

† He who can “lose” his self, gets *lost*, in enjoyment of music and poetry, in contemplation of the beauty and wondrousness of nature, and in total surrender to the one object of his love, he who has an intense hunger for peace, who, unafraid of death or judgment, is prepared to die while still living in the course of his adventure of identity, he who is looking out every moment everywhere for a guide, verily, he is qualified for discipleship.

establishes the Lordship of Truth, of the True Lord, in his heart.

"That Yogi who is fearless, who loves God, who is day and night engaged in the pursuit of Truth, indeed, he is dear to me.

"We become what we sincerely and persistently admire, adore, serve (jaisā sevai taiso hoe).

"Cultivate forgiveness and forbearance; fulfil your vows; practise self-control and patience (*khimā, brat, sil, santokh*).

"The Lord is the destroyer of lust for power. He lays the proud ones low. He kills the evil ones and protects the good.

The Fourth state (*turiā*) can only be experienced through the grace of the Guru.

"He is the *Yogi* in a *Yogi* and the *Bhogi*, enjoyer of material prosperity and mental luxury, in a *Bhogi*."

Guru Arjuna Deva (*Sukhmani*) :—

"God is Real; all His creation is real. When He likes He manifests the outspread ; when He likes He stays the One (*Ekangkār*). All eyes are His, He is the only Seer-Beholder. All matter forms His body. He praises Himself and listens to His own praise. Comings and returnings constitute the play (*khel*) of His. He has created *Māyā*, who obeys Him faithfully and carries out His order-will. He abides in all unattached. He Himself spells out what He wants.

"The Name of the Lord resides in the human body. In the body is *Sunn*, *Samādhi*, and the unstruck music (*Nād*). It is all so wonderful.

"When there were no visible universes, where were evil and good? When God was in *Sunn Samādhi*, where were love and hate? When there was no form, nor colour, where were pleasure and pain? When He was just and only Himself, the Supremely Great One, where were attachment (*moh*) and delusion-illusion (*bharam*)? When there was nothing but the Lord, the Only One, the Wealthy one, where were bondage and freedom? When there was no one else but the One *Hari*, Unknowable and Illimitable, then where were hell and paradise, and who were there to people them? When the Lord abode naturally Himself, devoid of attributes, then where were *Siva* and *Sakti*? When He alone manifests Himself as His Light, then who else is there to fear whom?

"When the Lord was there resting in Himself, where were birth and death? When He is the perfect creator, what is this fear of death and whom does it invest? When He alone has outspread His Glory, then what is this relationship of mother, father, friend, son, brother? When He knows all His Powers and owns them all, what purpose the Vedas and other Books serve? He bows to and learns from Himself. He reaches up to Himself. He is the player, He is the spectator. After the play He is the only One that He was during the play and before.

"The world of relationships-involvements (*moha*) and ties (*nehu*) is ever changing, is false, illusory (*kūr, mithiā*).

"The universes are a terrific flow, racing ceaselessly; never does it admit of a moment's steady gaze.

"The (awareness of, attainment of the) Divine Name

is real living, the true and full status of being alive (*Jīvan padvī Hari kā nāu*).

“All the eight watches we should meditate on the *Parabrahman*.

“O Lord, we can recite Thy Name only if and when Thou givest it to us.” (*Rāga Sūhi*)

To the God-man the whole affair is very simple, indeed. There is nothing but God, Full, Whole, One, Only, Apart. His manyness does not limit or bind or involve Him. It does not detract from His unity nor add to it. His Self-multiplication is not Self-division. His outspread and withdrawal of it is beginningless and endless. It is a joyous play of His Power, which is there only—for the duration of the play. Power itself of measuring out, stepping out, like everything related to the play—objects, events, ideas, laws, freedom, bondage, beauty, ugliness, evolution, involution, motion, rest, seed, efflorescence, fruit—is contingent, changing, relative to His Self-Being.

The individuality of every form-creature-name, qualitative and quantitative, its freedom to act within the limits of the whole order, its incompleteness and completion, are really a contingent, playful affair of God Himself in objectivity or “individuation.” The sense of individuality is the reflection of Him in limited awareness. Every creature therefore is God in the first degree, plus God’s outspread in the second degree. But as a whole, the universe is not even a transparent veil He has put on; it is just not there. Says Guru Nanak Deva, All whatsoever is there, is just *not*. This ultimate negation, the prerogative of the Brahman-knower, is uttered, is

utterable only in complete identity with God, and is not the denial of His creativity, but the denial of there being anything else but Him at any stage, and is the positive, complete, total assertion of His Impartible Eternal Unity-Onliness. Thou Alone Art ; He only is ; there is no Not-Thou, Not—He. There are no names and forms; He is Nameless and Formless; these equate with He is all Names and All Forms.

(Sikh) Mysticism is the indispensable whole-man, whole-time adventure in identity, in the recovery (in purified, infinitely extended awareness) of the Absolute Unity of God's Person, which awareness is exclusive of all sense of duality, diversity, of everything, every idea, event, which is non-God. It is not escape but expansion, for the adventure is undertaken with the body, in the body, with the world around, with the whole world inside, too, while living a normal life. It is undertaken in the full conviction that at the end the fullest freedom and power of God Himself will be assimilated, participated in, by the seeker, who is no other than God Himself. The entire journey of life, individual-universal, is of God, and from God to God.

As the seeker, God's own Wrestler, Knight proceeds further and further,

1. Evil stays away from him,—all that tempts one and diverts one's attention from God ;
2. Only good naturally radiates from him ;
3. Suffering, if it comes, affects him not ;

4. His desires, if any, begin to be immediately fulfilled;
5. His entire person is transformed, rendered subtle, and subtler and causal;
6. The influences of past thoughts, feelings and actions cease to invest him ;
7. The need of doing disappears, being replaced by the joy of Being ;
8. He feels more and more universalized and transcendent ;
9. He is renewed, and behaves like an innocent child, a mad one, an "idiot", or a possessed one ;
10. Every object, idea, event presents him the cup of the Holy Grail.
11. At death, he does not depart, but is no more, just "extinguished"—made the Greatest, and yet is there for ever as a unique God-form, a God-role.
12. He abides as a spiritual star in the firmament, till the firmament itself is "withdrawn", till it dissolves into nothingness ; and in the meanwhile he, his word, his example, help thousands to cross to the other shore.

What does it mean 'to love God'? To love is to grow in likeness. To love is to grow in understanding. We must assimilate some qualities of the visible-invisible Lord we love, e.g., His readiness ever to forgive fully and perfectly.

Practise the presence of God, and you will begin to

grow in His likeness. Utter His name and then think that He, with that quality, is with you and injecting that quality into you, radiating light to dispel the darkness of frustration, impurity, weakness, tension, from your heart.

How to think of His qualities ? The Guru has left us whole long poems on the Lord's holy and holifying attributes. Go on reciting these poems daily, seated in a comfortable posture. As you recite, stop and summarize in your own words, to yourself, how wonderful those attributes are, how wonderful and perfect His Self-extension, and how wonderful and inclusive and precise is the working of His Will-Order in the apparent multiplicity ! Begin recitation again. Then stop and feel that you have gone closer to Him, and then pray to Him either to grant your wishes or to take them away, either to keep harm from you or to give you the power to bear, either not allow you to sin at all or to pull you out of sin, as a forgiving father pulls his son out of the mire into which he has pushed himself. And do not quit the presence of God until a kind of peace, poise and the certainty born of it, have been secured. Shed a tear or two of love, and tell God that you are determined to call at His door insistently and persistently till all your affairs have been set right by Him through yourself or through other agents of Him. To remove the darkness in the heart, do not bother to know the darkness, its causes and effects, and struggle not with it but just light the lamp of His Name-His presence, and wait and see. Utter His Name with such intense love that the Name transforms into the Named, who rises up before you as a flame, a sound, a touch, a form, a smell, an idea, a

feeling, a sword, a dream. He hears, He sees, He works ; all ears are His, so are all eyes, so are all hands and all minds. We dream His Dreams.

Guru Nanak Deva (*Āsā Rāga*) has the most wonderful, the sweetest substitute for Yoga ; it is *Sangam*, the confluence of two streams, maybe one is small and the other big. Says he : "I enjoy intoxicatedly my confluence with my Lord and Husband (*Prabh Sangami rāti*). I am always praying to Him, uttering His Name and deriving joy therefrom. She knows Thee, O Lord, who recognizes Thy attributes ; who assimilates those attributes and flees from their opposites. O Nanak, every moment go on crying, O dear, O dear. I have obtaind my Lord and Husband by giving all my heart to Him. He can deal with me as He likes. Not by intellection, not by study, nor by clevernesses can He be attained. Only through love we can reach Him and that too only if He pleases. O Nanak, the Lord God is my true friend ; I openly declare it, I make no secret of it."

"I have found my permanent residence in the region (*mandala*) of *Sunn*. There I enjoy wonderful Divine Music. That place is truly the most inaccessible, secret one. To be a denizen of that city call *Agampura*, one must speak only the truth, practise self-control, and assimilate the attributes of the Lord. In this way we easily, naturally attain to the Life of all life."

Certain words appear again and again in the *Ādi Grantha*. They have been used by Hatha-Yogins also but in different senses.



Shabda (Anāhata) is not any sound, verbal or non-verbal, heard by our physical ears. It stands for the mystery, the Supreme meaning which is in the fourth, *Para* stage of unmanifestness ; it is not yet even felt, much less heard as word or sound.

Sunn is a state in which there is no movement, in the receptacle, of any type, no sound, no wind, no object or objectivity ; the subject, God, is there as the container, the presence. A limb becomes *sunn*, swollen, paralysed ; a forest is *sunn*, where there is no wind or sound.

Trikuṭi or *Sangam* is the state of transcendence of the opposites, excluding even the neutral state ; it is not a point in the body but a mental state, which is also called *Unmani*, when the mind has as if become *sunn*, non-minded, while the attention (*surti*) has become completely centred in or absorbed by the Essence.

Guru is not a person but the certainty of one's being led from darkness unto light ; and is synonymous with the Word, the Supreme unmanifest meaning, purpose, which as light draws us out of the darkness of ignorance, or gives us the fullest awareness of the Subject alone.

Granthi is the tie which binds the awareness of the object and the awareness of the subject; this knot representing awareness of one's individuality on the three levels, physical, mental and causal, is unloosed (=the bud opens out). This is the result of one's concentration on the Subject alone, to the exclusion of the awareness of all objectivity.

What does it mean to serve man (and nature) ? How can I serve man, in the collective, or in the mass, when the average man is stupid, insensitive, cruel, heartless, lying, pervaricating, disloyal, discursive-dissipated, warring, used to lust, greed, anger, coveteousness, pride, selfishness, vacillation, unbridledeness ? Crowds are even worse. How can I see God in them ? And nature, red in tooth and claw, is often still worse with its storms, floods, quakes, and other abnormalities ? And what can a temporary serving a man do when the evils in man are as if permanent, and far outweigh the good in the kind ? And what am I to do with the groups, classes, states, tribes, nations, which constantly oppose each other, conflict and cause wars, tensions, frustrations, and frequently tilt the balance of peace, equity, justice, equality, freedom and oneness, and push the clock back ?

The replies of Sikh Yoga can be summarized thus.

The roots of all evil in man are the five passions, lust, anger, greed, attachment and pride, which are mental correspondents or mental equivalents of the five "elements", "essences", fire, earth, air, water and ether (*ākāśa*). The elements and the passions, really one, are in their turn the evolutes of the three basic qualities (*gunas*) balance, activity, inertia (*sat, raj, tam*). These three always occur in manifest nature in disproportion or imbalance ; the first is far outweighed by the second, and the second by the third. These three in turn are the evolutes of *Puruṣa* and *Sakti* working together, implying duality, dichotomy, polarity. To the five passions and the three qualities and the polarity-duality themselves there is the other side ; the five

passions and the three qualities and the polarity-duality themselves there is the other side ; the five passions on the other side, in the other phase, appear correspondingly as asceticism, forgiveness, renunciation, detachment and love ; the three qualities, as knowledge, creativity and bliss ; the two poles as male and female ever in union-separation.

The entire structure-pattern and process-operation of these 5, 3 and 2, is a kind of interplay of God in action and His Power in operation, ultimately of Him, the One and the Only One, spread over very very long stretches of time and space and ever-repeating. There is no mass liberation.†† An individual, gradually matured, turns inward, Godward, seeks to conquer the passions, transcends the *Gunas*, abolishes the duality, and becomes one with the One. Such

††Christmas Humphreys, *Zen Buddhism*, p. 42, Unwin. "But the race is run by one and one and never by two and two' and only one man, not a crowd, or a nation or a committee finds deliverance." P. 152. "It is the individual and never the mass which achieves Enlightenment."

Frithjof Schuon, *Understanding Islam*, Allen and Unwin. P. 31 and p. 35. "What determines the value of a people or a civilization is its capacity to feel the Absolute, and, in the case of the specially privileged souls, to reach the Absolute." "If all men obeyed the profound law inscribed in the human condition, there would be no more social or even general problems ; leaving aside the question whether mankind can be reformed—and in fact this is impossible—one should in any case reform oneself and never believe that inner realities are of no importance for the equilibrium of the world."

an individual alone is really effectively good and can truly, effectively serve fellow-creatures. For him there are no longer the five, the three, the two. He never sees the evil and the good, the cruel and the compassionate, the positive and the negative, etc. He sees God everywhere and He just is, as God is. All others at all stages are serving, because they are seeing, first their own self and then the others. And he does not now see the opposites because through intensive concentratism on the Final, Original ever-present Unity of God, he has conquered the passions, guṇas, polarity outside and inside ; he has gone beyond, having achieved unity. His only, greatest service to man is to be God, behave as God, to be the ideal man, an example and an illustration, a symbol, a witness. Talking of the nature and meaning of service rendered by a God-man to Man and Nature and gods, the fifth Guru, Arjuna Deva, says in his *Sukhmani* as follows :

“The Brahman-Knower (The God-man who only hears God, sees God, touches God, tastes God and knows his Self as one with the one God, and who sees no men, good or evil, foreigners or native, rich or poor, sick or healthy, high or low, well-read or ignorant, beautiful or ugly.) has truth in his heart, truth on his lips. He sees none else anywhere at any time but the One. He is always uninvolved. He never maligns any one. He is equi-sighted, touching all in the same way as the wind brushes past rich and poor alike. He like fire burns good and evil alike. He is pure all through. His mind is illuminated. Friend and foe are alike to him. He has no pride or vanity or inferiority complex. He is very humble. He seeks refuge with every one. He has tasted the nectar of Self. He is compassionate towards all.

Nothing evil, cruel, ugly comes out of him. His eyes send out the immortal ambrosia. He is freed of all bonds and obligations. He feeds on wisdom. He looks up only to the One God. He embraces voluntary poverty. He is the perennial fount of Service. Whatsoever he does is ipso facto good. Whosoever resorts to his company is emancipated. The whole world adores him. He does not change colours. God moves about with him and shields him. His only support is the name of the Lord. The Holy Name is his family. He is ever awake ; he has renounced all selfness. His mind is ever full of joy. He reside in natural ease. Death does not destroy him. He loves only the One Lord. He is ever worry-less. Great power and might has he. Only the fortunate ones have contacts with him. No one can fully assess his worth. The whole creation he carries in his mind. Who can delve his secrets ? He is the Lord of all. Only another God-man can know him well. He is nothing less then the Creator. He can dispense freedom, wisdom and life to whomsoever he likes. He is the perfect person. He is the protector of the weak. He blesses all. All forms he owns. He is formless like God Himself. Only another Spirit-man can visualize the magnitude of his greatness. He has his treasury open for all."

According to the same Guru, "The best way to serve fellow men is not to think evil of any other (*par kā burā na rākhahu chit*) and constantly to remind oneself that He Himself is the Keeper of the Field He has created (*apni khetī āpe rākh*), and verily in every creature He Himself resides." Continues the Guru : "He is the hidden, He is the visible. With-Attributes and Without-Attributes are the

Names He has given Himself to Himself. In both aspects He abides as the One."

In short, he alone truly serves man who feels that there is no one other than God to serve, and that one God he adores whole-heartedly by seeing Him alone everywhere.

Love of God makes us God-like ; love of the Guru makes us Guru-like. What more do you want ? To be God-like, Guru-like is to have Divine Infinite Consciousness, which is at the same time, all-peace, all-wholeness, all aloneness, all-power, all-joy, all-life. God accomplishes everything by a mere fiat, a mere order and will, whether it be creation or destruction, association or detachment. The man of God can do the same. What more do you want ? The mere loving remembrance of God purifies one of countless sins ; the mere joyful sight of the Guru effects our salvation from all sin, past and present, and from all-possibility of sinning in the future. What more do you want ? When you are God-like, Guru-like, all the worlds will be present to your awareness ; they will naturally, automatically receive light, life and love from you ; under His will, you will be the saviour of all creatures who, again under His Will and Order, desire to be saved. What more do you want ? Once you are assimilated to God/Guru, identified with Him, there is no more extinction for you, there is only uttermost fulfilment of your personality, which, divested of all limitations, will be co-extensive and co-operant and compresent with God. What more do you want ? Ask yourself in that Divine state or status whether you still would like to be apart from Him, or a part of Him, or be completely one with Him, self-

Lost, Self-Recovered, Self-Wholed in Him.

Guru Arjuna Deva (*Rāga Sūhi*) :—

“The Lord controls us all from within us. By living in contact with a saint you will be ferried across the ocean of fears. I truly live only when I remember, recite, the name of *Nārāyaṇa*. Having met the Perfect Man/Guru, I have got rid of all pain, disease, sorrow, and been absolved of all sin.”

The Name of God is the immediate certainty of security, continuity, completeness, fearlessness, which together constitute the privileges of the status of full Living.

Such full living is characterized by the purity of both mind and body, and is nourished on Truth. Let us therefore run into the shelter of Him, who is the compassionate Patron of every needy, harassed, pained, hopeless and helpless creature.

“The Name of God is the real alchemic Elixir. The Lord God pulls us out of the mire with His own hands, catching hold of our arm. He fills all breaches for us.

“Once we have received a saint’s grace, there is no more any fall or failure, no shaking or quaking. The Lord makes us unshakable (*sthira*).

“Separation from the Beloved works on us butcher-like.

“What use is a palace in which no hymns to God are sung? Better is the poor man’s happy cottage wherein in the company of fellow devotees the occupier glorifies God morning and evening.

"I have now attained to the Perfect One."

[Every saint who is one with God is a mediator-Saviour (both God and Saviour) and of course the ultimate and immediate Saviour is the One Lord. The world is never without saints and the more the better. Even the World is a Saviour in a way and Life itself, too.]

"All my desires have been fulfilled upon my having attained to the Unknowable and the Unmeasurable (*Sabhbhe ichhchhān pūriān, jān pāiā Agama Apārā*).

"Who has fathomed the mysteries of the Lord or known His values ? Not *Brahmā*, nor the *Siddhas* ; neither the Ten Incarnations, who were all Kings, motivated by the *rajas guna*, nor *Śiva* (*Mahādeva*), the Great *Avadhūta*.

"All the paths of *karma*, *dharma*, and *pākhandā* lead but to the realm of *Yama* (Death), who overpowers them all. Would you have freedom, salvation, safety ? Then sing ceaselessly loving hymns to God (*nirvāṇa kīrtana*). The reading of Vedas, Books, *Smritis*, *Śāstras* can never lead to Salvation.

"Through contact with a saint the perpetrator of even ten million sins (*aprādh*-evil acts, errors) is saved (lifted up-*udhre*) ; *Yama* dares not approach him."

The Sikh mystic wants God, not the 14 gods who are *Prakriti*, who are the presiding deities of the 14 worlds, 14 veins, 14 senses, 14 celestial forms or entities, etc., and who know not God in the Fullness and Aloneness of His Being, and who are as much bound creations of time-space as any other creatures. The mystic wants eternity, which is life in

God, and not continuity (with security, safety, compensation) in time, even endless repetitive time, of his body-mind. The mystic desires the Supreme Bliss, which is synonymous with God-consciousness, achieved through repetition of His Names, synonymous with constant awareness of the Presence of the Lord, and not temporal and spatial living in a heaven, which must itself pass away and from which, with the exhaustion of his merit, the enterer must quit. The mystic wants to become one with his True Self and not remain merely a limited, involved individual. And for the fulfilment of this his four-fold goal of union with God (as Father, as Husband, as the Whole) ; spiritual immortality or eternity ; enjoyment of infinite Bliss (so different from satisfaction of wants and desires-he has no desirss left) ; and attainment of the full status of Ātmanhood, Self-hood, the mystic turns to the only valid technique of repeating the Lord's names, of praying to Him for His descent into his heart, and of total surrender to Him, joyous acceptance of all that happens to him in playing the temporary role graciously allotted to him as a human being. Nothing else is necessary, and this one, human birth is more than enough for the realization of his spiritual purpose. It is not time that matters nor the comforts nor the experiences ; what matters is turning Guru-ward and God-ward. And this is not an action (*karma*), which binds (nor do bind the repetition of the name, praying, and surrendering to and acceptance of His Order and Will), and the merit of which is finite, temporary, And, what is His greatest gift to us, man is ever free to tread the path of Godliness, free to turn God-ward and Guru-ward at any place, burdened or unburdened, involved or detached,

ignorant or wise, sinful or not-sinful. He can lift himself up for this purpose with the entire net, and rise-fly in the sky ; soon the net will of itself dissolve.

Guru Nanak Deva says :—

“Even if you manage to acquire through merit (earned by knowledge, action or worship of gods, austerity, meditation on gods or objects, etc.) a life-time extending to all the four *Yugas*, or more, ten times that span ; even if you attain to celebrity and power in all the nine divisions of the Universe, with the entire lot of creatures following you, obeying you faithfully ; even if you become an ideally good person, whose praises are sung by generation after generation of men and whose memory is kept alive by worship, by symbols and signs, in words and images, if you do not get blessed by His Grace (if you have not drawn His Grace upon you), then, be sure, all these achievements will avail you not for long and you will feel sad and imperfect, and will fall so low that sooner or later you will be neglected and forgotten for ever. Why, you may even be blamed for propagating ills.

“The Lord’s Name and Grace alone can equip us with attributes and qualities and merit, entitling us to the responsive love of, and abiding oneness with, Him.”

What are you ? Mind-body, in relationship with family and society. But then you forget the essential relationship of the created with the creator, who Himself, and not any previous *Karma* of yours has given you the mind-body as well the environs and the relationships and the span, and the direction of your life. To be aware constantly of that basic relationship is all your duty, all

your worship, all your achievement. If and when you have deepened and dynamicalized the whole-man awareness of that relationship, you will have successfully undertaken your adventure in to identity with the Lord God,† Infinite, Eternal Unchanging. That is Sikh Yoga.

Guru Rama Das thus mirrors the Truth for us :—

(*Rāga Gūjri*, p. 494) “Mother, father, son, all have been given to us by *Hari*. All our relationships are His gift to us. My brother, know that all my energy for any kind of activity comes directly from Him. My body is the Lord’s, my mind is the Lord’s. Completely within His control are both.”

*Billy Graham, *Peace with God*, pp. 24 ff. 1959, London.

“God is Spirit ; God is Person (Personality does not have to be identified with a physical being. God is not bound by a body, yet He is a Person.); God is Holy and Righteous. (He is utterly perfect and absolute in every detail.) God is Love.”

Ibid, p. 91. “The way back to God is not an intellectual way. It is not a moral way.”

Ibid, p. 206. “In spite of men’s war upon each other and in spite of the destructive forces of nature which seem to hold us in their grip, God is still on the throne and in command of everything. Satan himself is held back by God’s power and given an opportunity to exercise his evil influence only as God sees fit and only as long as God sees fit to let him do it. God has a definite plan for each period of history, for every nation, and for every individual.”

"The Lord Himself has sown the seed of faith-belief (*sraddhā*) in the hearts of the devotees of the Lord. It is He whose Grace makes them live detached in the midst of the world of relationships (of a householder's life). Now that I have identified myself with *Hari* through my Spirit's love, I shall henceforward trust in His Goodness, and whatsoever He does to me will be not only acceptable but welcome. Whatsoever work He has allotted to me, or allots from now on to me, I shall lovingly, confidently, joyously, carry it out, under His direction, inspiration and impulse. In fact He will be getting things done through me. Those whose devotion to Him has pleased Him, He will bless with the wondrous gift of perfect all-absorbing *identification with His Name-Rāma.*" God (*Rāma*) is described in other verses as the Dispenser of Perfect, Complete Justice ; the Most Charming, Ever-Young, Ever-Fresh-New One ; the Destroyer of the *Asuras*.

The Lord God takes charge of the lives of only those who turn to Him. The ego-full man who has not learnt to love God, to realize his created-creator relationship with God, can never lead a life of devotion or surrender to Him ; he can never totally accept Him as the Director, Controller; he can never holify and treat all relationships as meaningful ; he can never think spiritually : he will, in brief, have wasted his life in doubt, bafflement, hollowness, frustration, unrest and sadness.**

**Billy Graham, *Peace with God*, pp. 50-4, 1959, London. "One of the many prices Adam paid for listening to the Devil was to lose the vision of spiritual dimensions.

Contd.

(5)

All kinds of ethical conduct only help man to order and harmonize his relationships with nature, with society and with the state ; such conduct changes under changing time, place and cause. Spiritual life seeks the re-vivification

Continued from last page.

"He lost for himself and all of humanity the capacity of seeing and hearing and understanding anything that was not basely material. Adam closed himself off from the eternal wonders and splendours of the unseen world. He lost the power of true prophesy, the ability to look ahead, and by so doing to better understand and perform the work of the present. He lost his sense of continuity, of oneness with the universe and with all living things. He separated himself from God and became an alien being in God's world."

"It is the evil and distortion within ourselves that keeps us from seeing and experiencing God's perfect world. It is our own sin that blurs the image, that keeps us from being God's pure *children* instead of the children of evil."

"And ye shall seek me, and find me, when ye shall search for me with all your heart." Jeremiah 29 : 13

"Canst thou by searching find out God ?" Job 11 : 17

"For by Grace are ye saved through Faith." Ephesians 2 : 8, 9

"But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His Name." John 1 : 12

"Faith cometh by hearing and hearing by the word of God." Romans 10 : 17

of the pre-creation unbreakable relationship of man with God ; this relationship has no time-space-cause aspect ; it has no past, present or future ; it is not to be seen or enjoyed in any spatial location, like paradise, and it is not altered by any cause,—activity or non-activity. The eternity of this relationship is consciously achieved in a single flash or in a wink of the eye or in a single breath during which man's heart unites (blends as light with light, water with water) with the Lord of the heart, *within the heart.*

Ethical conduct, acquisition of knowledge and power are prescribed for those who with their faces turned toward the world and the self are still under the sway of *Prakriti* with her laws of action and re-action ; such remedies are intended to minimize their sufferings and to reduce their ignorance and desires, and their power to inflict suffering on others. The moment they, of free choice, through the Grace of God and the Guru, turn their faces towards God and the Guru, the very moment their sinfulness is destroyed, their propensity to sin further is reduced to nothingness, and the power of nature and society to inflict suffering on them, to mislead them loses its impact on them, is rendered inoperative. Their "holy" wishes are fulfilled, and they are immediately freed. In their new life they attain to the power to free others. They live their new life enfolded, embraced by Divine Love. True heroism is theirs now ; so is true happiness, and eternal life. The purpose of their sojourn on earth is fulfilled.

(6)

In conclusion I would say Sikhism is all mysticism.

Sikhism is to be defined† as a deliberately cultivated life-long attitude of discipleship (or wifehood), which sets out to see God's Unity-Manyness, with God-given eyes, arriving at a sense of wonder, a sense of appreciation and evaluation of the opposites, a sense of self-transcendence and identity. Sikhism while aiming to see only God's Unity, fully enjoys, encourages difference, and individual evolution and development. It emphasizes the acceptance of God's Manyness as the only convincing witness to His glorious, indescribable Unity.

The Sikh Gurus have, each one of them severally in his own style, described with gusto and appreciation the pre-planned "spiritual" diversity of creation ; they have not for a moment felt upset or desperate or disgusted or over-critical at the sight of the infinite variations on Unity

†Sikhism (True, full discipleship) is belief in God, the Person, who by His overwhelming Presence as and in the causes and the effects, by His Presence as the form, in the form and outside the form, by His presence before the creation, in the creation and after the creation, by His Presence in His Power, Love, Wisdom, Order and in every visible and invisible manifestation of them, is revealing Himself to Himself and also revealing Himself to every *amśa* (son, part, spark of Him,—which *amśa* is but limited, fragmentary presence of Himself, or partial innate awareness of Himself, and which longs every minute for its momentness or point-ness to be infinitized. "Everywhere the Word of the Friend, everywhere the Presence of the Beloved." Abdul Latif. (Quoted by Prof. A. Schimmel)

played by the Lord, God. They are never tired of painting the minutiae of life ; they treat all diversity, polarity as the one full, positive proof of His Mighty Oneness, towards which God draws all His manifest maniness. In a single long poem of his, Nanak five times turns to the purposive joy-giving, wonder-generating and unity-inspiring Diversity He has created out of and for His Unity :--

“ By Thy one all-foreseeing, all-foreplanning Order-Will, O Lord, countless forms have appeared and will continue to appear, evolve and disappear. No one can measure and describe That Order-Will adequately.”

“ I see forms, dead and alive (breathing). I see high forms and low forms. I see some suffering, some enjoying. I see some blessed and forgiven, some for ever whirled and dispersed. None lives or dies outside the scope and embrace of Thy Will. To know Thy Will is to shed all sense of unreal individuality or wilfulness.”

“ To some Thou seemest to be Power ; to others Equipment ; to still others Extent and Operativeness. Some think of Thee as Wisdom and Knowledge ; others as Creativity and Destruction ; still others as Space or Spacelessness. Some conceive Thee as the Presence. Some imagine Thee as the Giver, others as the Director, still others as the Joyous Uninvolved One.”

“ No one can measure or count Thy creation, O Lord. I see all as created by Thy Will, sustained by Thy Law and Thy Compassion. There are worlds beyond worlds. Thou hast bestowed on all types of life, all forms and colours, appropriate distinctive names. Thy one Order-Will has

flowed out as countless rivers and seas. Who can encompass the variety of Thy creation?"

"Countless are the words; countless the mental approaches; countless the forms of worship of Thee; countless the types of austerity and penance for self-purification; countless ways of involvement and detachment; countless methods of war and peace; countless manners of giving and receiving."

"Countless are fools, idiots and purblind ones;† countless thieves, grabbers, exploiters; countless tyrants and oppressors in all fields, human and non-human; countless murderers, countless sinners, liars, imposters, dirty ones, eaters of forbidden foods, maligners, tell-tales."

"Countless are names and places, visible ones, and invisible ones."

"Millions are the underworlds, millions are the skies."

"There is no end of tongues, hands, eyes, ears, forms, families and groups; appreciations, depreciations."

"Millions are beggars, millions are heroic ones; millions

†H. C. Warren, *Buddhism in Translations*, Harvard, p. 339. "Mankind, on the other hand, is captivated, entranced, held spell-bound by its lusts; it is hard for them to understand the law of dependence on assignable reasons; and it is hard for them to understand how all the constituents of being may be made to subside, all the sub-strata of being to be relinquished, and desire be made to vanish and absence of passion, cessation, and Nirvana be attained."

are forced labourers ; millions are deniers of dues and duties ; millions are fools who feed on society. Millions have nothing but hunger and suffering as their lot. Millions are in prisons."

"Countless are the intellectual and moral pursuits ; countless businesses, trades, occupations ; countless are goods for sale or exchange ; countless are measures, weights, metres, scales ; countless orders are there and laws and bye-laws."

"I see countless well-read ones, meditating ones, talkers. Countless are Brahma, Indras, Gopis, Govindas, Sivas, Siddhas, Buddhas, Danavas, Devas, Suras, Naras, Munis, Janas, Sevakas."

"Countless are the musical instruments, countless the singers ; countless the seas and the fishes and the pearls and the ports."

"Thou createst all thy universes only to please Thyself, to enjoy the spectacle, the reality, which is the shine of Thy own Reality-Self."

"All Power, Energy, Force, Direction ever abides in Thee."

"There is no end to winds, waves, fires ; no end to forms, colours, coverings or layers, levels ; no end to mountains and fixed stars ; no end to moons and suns and clouds and galaxies and systems ; no end to genuses and structures and processes of evolution, involution, expansion, contraction, motion, rest, communication, disconnection.'

"No end to joys and sufferings of infinite types and degrees ; no end to distinctively different attentions, minds, intellects, awarenesses, activities, kinds and fields of force and energy."

It takes all sorts to make a world. Let us accept[†] all sorts, physically and mentally and socially. But let us also try to see unity, promote unity, achieve unity-identity ; unity not as a principle, as a policy, as the only breakthrough for progress, but as the only way for feeling and enjoying the Holifying presence of the One and Only God. As God is One, what harm can dichotomy and diversity do to us, provided we keep a firm hold on the Names[‡] of the One and Only God ? Let us abide in unity, and enjoy diversity as the Lord Himself does.

[†]N.D. Lewis, *Creation and Salvation*, in *The Saviour God*, pp. 109-10.

".....Acceptance of the essential conditions under which we find that we exist, but acceptance based on the recognition of our status as a dependent one and involving an acknowledgement of the Unconditioned or Supreme Reality in relation to which all else has its place and significance. Acceptance, in humility and gratitude, is part of the worship we give to God, and in recognizing His glory and transcendent claims we submit ourselves to the fulfilment of ourselves appropriate to our place in relation to God and in this way find rest in Him."

[‡]Guru Arjuna Deva : Make thy mind the excellently awakened, enlightened one (*prabuddha* ; *prabodha*) by virtue
Contd.

Very often the Guru says : He attains to the Self, God and the Guru whom they themselves choose ; and all of us should turn towards the Self, the Guru and the Lord, know the nature and glory of the three. How to reconcile these opposed statements? The reply is that only man's spirit is free; that mind and intellect and body being impure, changing, are bound ; that only in chosen forms of Him does the Lord turn back towards Himself ; that such chosen forms are forms He has Himself purified and transformed through thought and practice by Himself working from within ; that Self-realization, Unification with God, and Unification with the Guru are not for the masses, being the special privilege of the heroes of the spirit, Lover-Knights, and Unvanquishable Adventurers, who are few like flowers and fruits, while the rest, the largest majority, are like leaves; that the leaves are not to be condemned, because they form one whole with the seed, the roots, the trunk, the branches, the flowers and the fruits; and that the leaves being the base of the pyramid are

Continued from last page.

of the constant remembrance of His Name (*Man parbodhai Hari kai nāe*). Cf. Edward Conze, Buddhist Saviours, in *The Saviour God*, p. 70. "What is needed is to correctly repeat Her names and Tārā will fulfil all hopes. These 108 names are mysterious, wonderful, secret. They bring luck and good fortune, destroy all evil,...benefits derived from their recital include from wealth, health, cleverness and success in litigation to spiritual values and the promotion of enlightenment. She puts the very Buddhahood in the very palm of his hand."

intended to play that role, changing their role as in the infinite course of nature's march, they rise in the scale. Sri Krishna talks of the multitudes which under His order, Prakriti or Maya whirls around as the potter whirls the clay on his wheel. Love of God, Knowledge of God, Union with God, are something very exclusive, aristocratic, very high, but our achievement of them is not a selfish affair, unegalitarian ; that the fruits are the glory, crown, purpose of the one tree, and they serve all the other parts of the tree truly, effectively, extensively. God is the seed, the roots, the trunk, the branches, the leaves, the flower, the Fruit. Why the number of flowers and fruits is smaller than that of the leaves, He and His Prakriti-His Plan of Self-Extension-alone know. The hope for progress, the duty of marching ahead and looking up is for all; the achievement is the lot of the few. But all are called to move up from being the seed in the earth to becoming the fruit in the sky. Hear thou the CALL of the Sikh Guru, the Sikh Yoga, the Sikh Word in a spirit of life-long discipleship.

The love of the Name of God—a gift of His and the Guru's Grace, means Stability(Certainty, Security, Continuity, Compensation); it is the only stable coign of vantage from which we can survey in wisdom and compassion the Passing Show of the two-fold, three-fold, five-fold Cosmos, not only see but enjoy its unity-diversity, not only enjoy it but appreciate it, not only appreciate it but feel one with it.

The fifth Guru says :—

“I had neither wisdom nor concentrated contemplation nor had I done meritorious acts; nor again, O Lord, I knew anything of Thy Divine Esse. Praised and blessed

be the Guru, O Nanak, who, the highest, the most perfect person, saved me, delivered me, from my existential AGONY and ANGUISH.

(7)

1. Every human being (*manīṣi*-thinker) is a Sikh, a learner, and he or she should be proud of being a Sikh, a disciple, who seeks to know his Maker through the aid of the grace of a teacher as well as of the Teacher, the Lord God.
2. The holiest name of God is *WāhiGuru*, the Wonderful Teacher. A man is known by the god he worships. The God a Sikh adores is the Most High Knower, and Changer of Hearts, the Light of all lights, Who teaches through love and compassion and constant care and help and protection.
3. The Sikh is never worried by thoughts of transmigration or reincarnation; in fact he just does not think of it. He feels he is like a fish in the ocean of God's Being. The fish is ever in the water; what does it matter whether the Ocean keeps it in one corner or in another ? To whatsoever quarter the Lord sends a person, He will always take care of him and will never let him adventure out of His Embrace.
4. The Sikh prays simultaneously to the Lord and the Guru; he tells God-Guru his difficulties, troubles and is at peace. Having prayed, he walks on and forgets to think about the result of his prayer; if He answer the call, well and good; if He does not, still well and good. His Will must prevail and be accepted. God knows Best. And the Sikh can and does pray at any time and every time, with his head covered, shoes put off, and hands folded, standing on the road, in the temple, at the battlefield, in his home. He

prays at a birth, at a death, at a marriage, at a parting, before the meals, after the meals, on-any and every occasion. Sometimes it is not a full prayer but just uttering of the Divine Name-*Wāhiguru*, the Wonderful Teacher, all-Knowing, all-Protecting.

5. Prayer is the joiner of the invoker and the invoked. The Sikh by praying to God for the good of the brotherhood of disciples, and for the good of the whole universe, as if joins his self with the community and the cosmos.

6. The Sikh prays to God for blessing him with only three virtues, the power to remember, mention Him-His Attributes ; the power to practise charity ; the power to observe and accomplish purity of body-mind. One can be truly good, virtuous, pure, charitable, concentrated, discerning, holy, only through His Grace, and the Guru's Grace.

7. *Qudrat* is an Arabic Word, which means both the Divine Power to create, and the entire creation, past, present and future. God is *Qādir*. The Power resides in the Creation; it proceeds from the Creator ; the Cosmos is His Power. The creation (Becoming) and the Creator (Being) "lie" together. God made *Qudrat*, the second, and then sat down to look with loving eagerness at how it works, how it flows, how it manifests, witnesses to His Own Glory, His Plenitude, His Eternity. The created ones are His witnesses, and not just accidents or relativities ; they are wholes-universals and uniques by the same token by which the Lord God is both One and All and No-thing.

8. The Sikh knows that the Lord listens not only to his own prayers but to those of his enemies also; the Lord takes note of the sufferings of the good as well as the evil persons, of the elephant as also of the ant. Let Him prevail, let Him decide, for He has not only the overriding power and the transcendent wisdom, but has also that overriding goodness and love and managing, transforming Energy and Force, which can meet the real needs of all and one harmoniously, preserving the total equilibrium or disequilibrium, whatsoever He considers necessary in the interest of any one time and all time, in the interests of endless repetitive time as well as of Eternity.

9. The Sikh accepts the conflict between good and evil (*pāp* and *punn*), and real and unreal or true and not-true (*sat* and *asat*). That conflict is the basis of creation, constitutes both the pattern-structure and the process-functioning of the cosmos. He uses both as His agencies and accomplishes His Divine Purpose-Play, immediate and ultimate.

10. The Sikh does not attach too much importance to what he does or does not do, to what he feels or does not feel, to what he thinks or does not think. His whole discernment and concentration rest masterly in the awareness of his ultimate, closest nearness to the Guru and to the Lord God, and in the certainty of salvation and self-fulfilment which that awareness carries in itself. Such awareness unites the left and the right as well as the south, the lower, with the north, the upper. Thus both the horizontal and the vertical union are attained. He is like a man who has lost his most precious possession and who

therefore while moving about, playing his temporary transitory, given role, is always with his inner eye searching everything about him and within him, for the lost static-dynamic Subject among the diverse dynamic-static objects, events, etc. Or he is like a person who holds secreted somewhere within him a most precious Divine Diamond, the consciousness of which possession permits him to be at peace in a whirling community dance, to feel rich, happy, noble, full, in the midst of poverty, meanness, cruelty, insecurity, misery, loneliness, crowdedness. He feels united in separation, by tugging at the Divine Name ; He feels wise in ignorance, by centring his gaze on the all-light jewel of His Name. He feels certain midst uncertainty, hopeful in hopelessness, delivered in bondage, for He has the magic *gutkā* of the Holy Word on his person and in his mouth. Sure of his basic, essential relationship with the Lord, he accepts the defiance or the co-operation the cosmos offers him, not as an imposition or an affliction, not as a gift or as a thrust, but as a God-arranged meaningful contact intended to be only good for him now and in the long run. These other relationships only serve to deepen, strengthen his tie with the Absolute and the Creator Person ; they are therefore good, not adverse, inimical, obstructive. Thus is Yoga attained in and through *Grihastha* (householding). Thus is attachment with the Lord realized through attachment with the temporary relationships, which are accepted in a spirit of detachment. Separation serves the purpose of union, is made to function as union. Thus is *Samsāra* made an instrument of *Nirvāna*. Thus is the Cosmos made to point

to its creator and man made perfect as the Lord our God is perfect. The Guru has made it quite clear to the Sikh that the cosmos (every object in it) bears, enshrines the Holy Name within itself, whereby it lives and moves and dissolves or returns to the Source. Not only that, every object, event and living being is praising the lord, singing His Attributes, Qualities, whereby it sustains itself. (*Nām ke dhāre sage jant ; Gāwain Tudh nun Pavan, Pāñi, Baisantar.* etc.) In other words the whole universe is living its allotted role of relativity, objectivity, materiality (*Bhoga*) and at the same time practising the *Yoga*—technique, enjoying its God-Awareness; performing *Bhoga* and *Yoga* naturally, automatically, losing its way and finding its way, enjoying both separation and union within and outside, in the Passing Show and in the Eternal Being, knowing itself and transcending itself, asserting itself and negating itself.

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